

# The Missionary Intelligencer.

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## THE DIVINE PURPOSE.

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GOD is working His purpose out to sum up all things in Christ. His purpose must be fulfilled, therefore Missions can not be a *mistake*. God's power is with those whom He deigns to make His fellow-workers in carrying out that purpose, therefore Missions can not be a *failure*. The Case for Missions rests firmly on His purpose for mankind; the Course of Missions, victorious in His power, brings a Crisis of Missions whose outcome must be to His praise. There is no doubt as to the final issue—to Him every knee shall bow. And yet as we look into the future, doubt and uncertainty call us all to confession and supplication, not to exultation. Are we English-speaking Christians of this generation going to use the marvellous opportunity God gives us? Or will the unquenchable Divine Light be removed once again from a dishonored candlestick, and will some far-off church, now in the making, achieve the task of evangelizing the world, so fulfilling its end and God's will, so hastening the return of Him who is the Desire of all nations?

—MRS. MARY L. CARUS-WILSON.

## Financial Exhibit.

The following Financial Exhibit shows the receipts for the first seven months of the current missionary year.

	1911	1912	Gain
Contributions from Churches .....	2,387	2,483	96
Contributions from Sunday Schools .....	208	213	5
Contributions from C. E. Societies.....	780	738	*42
Contributions from Individuals.....	662	616	*46
Amounts.....	\$117,341.00	\$118,429.11	\$1,088.11

Comparing the receipts from different sources shows the following:

	1911	1912	Gain
Churches .....	\$69,766.41	\$70,311.54	\$545.13
Sunday Schools .....	2,455.23	2,981.32	526.09
Christian Endeavor Societies.....	5,684.62	5,375.19	*309.43
Individuals.....	17,241.23	21,985.02	4,743.79
Miscellaneous .....	808.41	979.24	170.83
Annuities .....	20,025.97	13,800.00	*6,225.97
Bequests .....	1,359.13	2,996.80	1,637.67

\*Loss.

Gain in Regular Receipts, \$5,676.41. Loss in Annuities, \$6,225.97. Gain in Bequests, \$1,637.67.

Note an increase in the receipts from every source except Endeavor Societies and Annuities.

Every Church and Sunday School and, indeed, every friend of Foreign Missions should keep the work constantly in mind, and remember it with generous gifts.

In sending Children's Day offerings please give local name of the school when different from the Post-office. Send to F. M. RAINS, Secretary, Box 884, Cincinnati, Ohio.

## EDITORIAL NOTES

*"And the Nations shall see Thy Righteousness, and all Kings Thy Glory."*

Eventually, Christianity *everywhere* or Christianity *nowhere!*

The first work of the *whole* church is to give the *whole* gospel to the *whole* world.

The evangelization of America is an important key to the evangelization of the world.

We would be pleased to hear from a number of friends touching the Annuity Plan of the Foreign Society.

The Summer Conference of the Laymen's Missionary Movement at Lake Geneva, July 27th to 31st, is sure to be an interesting gathering.

It is not going to be very difficult for us to raise the \$600 for the Living-link.  
—Linley G. Gordon, Louisville, Ky., pastor of the Clifton Church.



The New Language School in China has proven successful and is to be permanent. It is to be located in Nankin and affiliated with the University of Nankin.

A Christian family in Cleveland, Ohio, makes a pledge of \$7,000 to the Foreign Society for the hospital work of Dr. Macklin's hospital in Nankin, China.

A friend has just subscribed \$5,000 as a direct gift for the work of the Foreign Society, and hopes to be able to pay the whole amount before September 30th.

The church at Keokuk, Iowa, enters the Living-link rank. It has enlisted for a term of five years. By that time it will never want to quit. R. W. Lilley is the minister.

We hope the friends will make June a great month in gathering funds for the work of the Foreign Society. God is calling to us in a clear, distinct note to move forward.

The trade between the United States and the Philippine Islands has more than doubled in the past three years. Think you missions had nothing to do with this increase?

Walter Mansell, of Washington, Pa., writes: "We like the Children's Day coin pocket collectors so much. They are fine for the men and women as well as the boys and girls."

#### SENDING THE CHILDREN'S DAY OFFERING.

*If the offering is ready please send to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio, on Monday morning, June 3d. It is important that there be no unnecessary delay in sending. Please be careful to give local name of the school if different from the post-office.*

*All the signs point to the largest offering in the history of our foreign missionary work. Let there be much prayer for the missionaries in distant lands.*

The Foreign Society is sending seven new missionaries to the field this year. Many more are greatly needed. The year's work will depend much upon the returns from Children's Day.



B. A. JENKINS,

Pastor Linwood Ave. or South Side Church, Kansas City, Mo. This Church is ranked with the Living-links.

Please study carefully the financial exhibit for the first seven months for the current missionary year. This exhibit should be watched carefully by every friend of our Foreign Society.

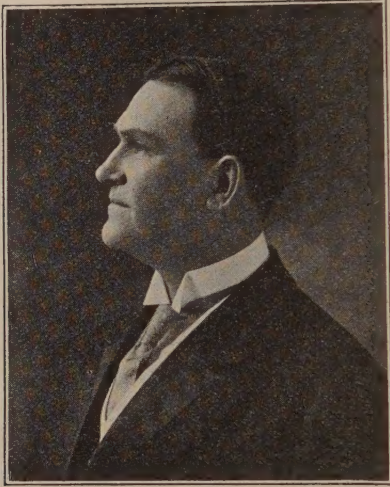
Mrs. Jens Morton, of South Bend, Ind., an annuitant of the Foreign Society, died April 9th. She was a good woman and did what she could. She had an abiding interest in the Lord's work.

J. H. Gilliland, who recently died at Bloomington, Ill., was a steadfast friend of the Foreign Society. He built three churches in Bloomington and filled the pulpit of each. No other case like that in our brotherhood, if in any religious body.

Lay your plans now to be at the great National Convention at Louisville, in October next. It will be worth a trip there to hear S. J. Corey's great

address on the work in the Congo. He will bring a thrilling message.

Dr. D. K. Pearson, the millionaire who gave away \$6,000,000, all he had, and died poor, and yet rich, was laid away to rest beside his wife at Hinsdale, Ill., April 30th. The time is coming when there will be many like him.



PRESIDENT R. H. CROSSFIELD,

of the College of the Bible and of Transylvania University, Lexington, Ky. The students from these institutions are scattered all over the world preaching the gospel.

The Central Church, New York City, James M. Philputt, minister, secured an offering of \$1,100 for Home Missions and expect to give about the same amount for Foreign Missions. We congratulate the church upon its growing missionary interest.

Reports come that the situation of the starving millions in China is still pitiable. The Red Cross has issued an appeal for \$800,000 in thirty days. Many of our own Chinese brethren need help, and our missionaries could make wise use of several thousand dollars.

There are now 350 students in the University of Nankin, China. This is certainly very satisfactorily so soon after

the Revolution and the scenes and experiences of bloodshed in that great heathen city. F. E. Meigs has charge of the Bible classes which are starting work.

Willis Hotchkiss asks: "Is it right to receive eternal life at these sacred hands and then give Him the spare change we happen to have after we have supplied ourselves with luxuries? Is it right to receive heaven at the price he paid for it, and then give him in return the odds and ends, the convenient service, and the things we can spare and will not miss?"

At the last meeting of the Executive Committee, Miss Minnie Vautrin, of Champaign, Ill., was appointed missionary to China. She will probably go to the field this coming fall, and is to be associated with Miss Alma Favors in the Girls' School at Luchowfu. Miss Vautrin is a graduate of the University of Illinois, and was the honor pupil among 800.

David Livingstone was born in Scotland, March 19, 1813. The missionary Education Movement suggests a Livingstone Centennial Celebration in all churches some time between January 1 and March 19, 1913. This suggestion has been approved by the Conference of the Foreign Missionary Boards of North America. Further announcements will be made later in the year.

James C. Ogden (of Tibet) was with us yesterday and helped our people very much with his great message. The devotion of this young man to Christ and his work is remarkable. He can not help making a deep impression upon the minds and hearts of multitudes that hear his message. He is a great inspiration to the work wherever he goes.—G. M. Brooks, Carlisle, Ky.

F. E. Udell, who died in St. Louis, April 30th, was an honored and useful Life Director of the Foreign Society for many years. He stood by the work with wise counsel and a generous hand. He will be greatly missed in our National Conventions. Although a man



of large business interest, he rarely failed to attend the great gatherings. Mrs. Udell passed to her reward only four days later.

Dr. Sun Yat Sen, while yet provisional president of China, protested strongly to his cabinet against the indiscriminate killing of the Manchus. He admitted that it was according to Chinese custom, but contended that it was against Christian morality. He said to his associates, "I am a Christian." He then asked how many in the room were Christians, and three-fourths of the men with him declared themselves to be followers of Christ.

The Philocean Society of the College of the Bible, Lexington, Ky., has contributed \$500 to build a room in the Batang hospital, to be known as the J. W. McGarvey room. A beautiful memorial this is to the late President McGarvey. We extend hearty congratulations to the Society for its liberality, and we express our high appreciation of the tender and fitting remembrance of him who served the College of the Bible so long and so efficiently.

The Haskell Avenue Baptist Church, of Dallas, Tex., is a tithing congregation. Every member of the church is expected to give at least one-tenth of his income to the work of God. If for any reason a member feels he can not give one-tenth, he reports to the church board just what per cent he can give. Nearly all are tithers. The church is very prosperous, both financially and spiritually. The history of the congregation reads very much like that of a certain church at Bolenge, Africa.

Miss Lavenia Oldham has just returned to Japan from her furlough. We would have been pleased to see her in better health before her departure. About twenty years she has spent in that land. The number of missionaries has been trebled and about all the buildings of the Foreign Society have been erected during that period. She sails May 21st on the S. S. Sanuki Maru,

and will reach Toyko June 6th. Miss Oldham is supported by the Central Church, Lexington, Ky.

The Christian Conservation Congress which met in Carnegie Hall, New York, April 19th to 24th, was a gathering of Christian statesmen. The quality was higher even than the enthusiastic friends



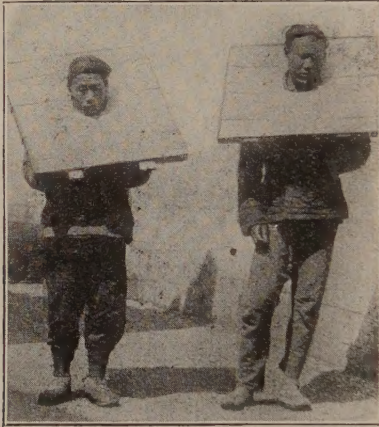
Mission Girls' School, Chuchow, China.

of the congress had expected. Most of the men were laymen. The common concomitants of conventions, such as badges, buttons, were totally lacking. Unless all signs fail, the National meeting will be remembered as marking the entrance of American churches into a new era of comprehensive Christian service.

The Right Hon. James Bryce, in the new "International Review of Missions," says: "The age in which we are now living is perhaps the most critical moment that has been in the history of the non-Christian nations. Our material civilization is permeating every part of the earth. In fifty years it will have done so, and extinguished native customs. New means of transportation have brought foreigners everywhere, breaking up their conditions of life and also of worship. Their morality with

all its vices did yet restrain them for some purposes. Unless they receive some new moral basis of life by which to live, their last stage will be worse than the first."

The official classes in China are recognizing the value of Christian ideals and work. At a meeting of representatives of Confucianism, Buddhism, Taoism, Mohammedanism, and Christianity in



Chinese thieves being punished.


Shanghai, one Mandarin said: "When I go to the country and see a good school or college, and ask, 'Who put it up?' the answer is, 'The Christians.' When I see a good hospital, where many patients are attended to daily, and ask, 'Who does this?' I am told it is the Christians. When I look over the names of the Famine Relief Committee I find that those who are taking the leading part both in raising the funds and in the very dangerous work of distributing relief are the Christians."

G. P. Street, Elkton, Ky., sending their missionary offering, says: "This congregation, together with some others in this vicinity, had the honor of sending out the first foreign missionary ever sent out by our people. I refer to Alexander Cross, who was purchased from his master by the Green River Co-operation and prepared for the work of his choice and sent to Liberia to carry the gospel to his people." Alexander Cross lived in Hopkinsville and was a barber. He was an eloquent speaker. When he was leaving Hopkinsville, court was in session, and it adjourned, judges and jury and all, to hear a farewell address by this eloquent man. He founded a community in Liberia and named it "Kentucky." He lived only one year after reaching Africa.

James Ware, of Shanghai, China, writes: "Our schools are once more in full swing. For the first time I have placed our Institute school on a self-supporting basis, and it seems as if it is going to be a great success. I will not make too sure a prophecy, but certainly the indications are very encouraging. We have opened with eighty pupils and a staff of three teachers, besides myself and the pastor, who do the Bible work. The political horizon is not yet clear, but it is clearing up. You must not be surprised to hear of occasional explosions during the readjustment of the empire, or rather of the Chinese Republic, or, still better, 'the United States of China.' Several of the children of the mission have been ill with the measles, and one of scarlet fever, but all have recovered. I trust you are all well in the office. God's peace be with you. Miss Newcomer is here, and we are greatly enjoying her visit."







## EDITORIAL

### Eating One's Bread Alone.

On his summer vacations Ian Maclaren often attended small chapels and greatly enjoyed the homely sermons of the so-called lay preachers. On one occasion he heard a farmer say at the close of his address, "Why do I preach Sunday after Sunday? Because I can not eat my bread alone." After the service Maclaren shook his hand warmly and congratulated him on his part in the service. Later he said, "I count that one of the greatest conclusions to a sermon I have ever heard. He could not eat his bit of bread alone."

That farmer preacher had the spirit of Christ and the spirit of the apostles who said, "We can not but speak the things that we saw and heard." The gospel is good news, and good news must be told. One who has found Christ precious to his own soul as Savior, Teacher, Lord, and Friend, must of necessity be eager to make him known. It is of the very nature of good things that they must be shared to be enjoyed to the fullest. To keep them for private consumption, as a miser does his stores of gold, is to rob them of half their value to the owner.

"For we must share if we would keep  
That good gift from above;  
Ceasing to share we cease to have,  
Such is the law of love."

Our glorified Redeemer charged his disciples to go into all the world, and preach the gospel to the whole creation. Just before his ascension he told them that they should be his witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. With them his wish thus expressed was law. The record shows that they went out and preached everywhere, the Lord working with them, and confirming the work with the signs that followed. But had he given them no such command it is evident that they would have gone out precisely as they did go. They had good news to announce, and they could not be silent without doing violence to the deepest and strongest instincts of their own nature. They had in their keeping a panacea for all the evils that afflict the race, and they must make it known at any cost to themselves; to refrain would have been treason to humanity as well as disloyalty to their Lord. They could say, "We beheld and bear witness that the Father sent the Son to be the Savior of the world." He had saved them and had ennobled their lives, and they could not but honor him by proclaiming the fact far and near. The truth was to them as it was to the Prophet of the Lord long ago, like a burning fire shut up in their bones, and they like him could not be silent. The

spirit of truth and the spirit of love must speak; this is as natural as it is for sparks to fly upward and for water to flow downward.

To be sure, if one has heard nothing and has seen nothing, the case is entirely different. Then he can refrain and suffer no discomfort. But if he has tasted of the heavenly gift, and has been made a partaker of the Holy Spirit, and tasted the good Word of God and the powers of the age to come, it is not so. In that case he must publish the facts, that those with whom he has to do may participate with him in the blessings of redemption. If one could be indifferent to the spread of the gospel in all parts of the world, it would be fair to presume that the gospel did not mean much to himself and that his appreciation of his Redeemer was very slight. Were it otherwise, it would be his chief concern to make his saving grace and power known to all men everywhere. If Christ is all and in all to any soul, "the Alpha and the Omega, the first and the last, the beginning and the end," he must be concerned that he be the same to all mankind.

The Scriptures say that there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty. It is as true of us as it is of God that giving does not impoverish us, and that withholding does not enrich us. The reverse is the fact. Nothing can be truer than that, if we give, it shall be given unto us, good measure, pressed down, shaken together, and running over. There is joy in the presence of the angels of God over one sinner that repents, and there is supreme joy in the soul of the man that has led one sinner to Christ, to trust and serve Him with all His ransomed powers. His own appreciation of the gospel and of the Christ whom the gospel reveals is heightened, and his own hold on the great fundamentals of the faith is strengthened by his efforts to help others into a larger and fuller life.

It is not a sign of spiritual health to be able to eat one's bread alone, that is, to be able to enjoy all that the gospel confers, and give no thought and offer no prayer and make no offering for the salvation of those who are without hope because without God in the world. The Christian that can do that should be concerned about his own status before God.

### **"These and the Other."**

Referring to those who did some things and neglected others, our Lord said, "These ye ought to have done, and not to have left the other undone." He did not reproach them for tithing mint and anise and cummin; the law of Moses required them to do that: He did reproach them for their attitude towards justice and mercy and faith. He would not have them perform one duty and omit the other; but attend to both and with equal fidelity. The performance of one did not disqualify them for performing the other; on the contrary it should have prepared them for its faithful and efficient discharge.

This statement of Jesus our Lord has a legitimate application for our time. Some brethren are exercised over the amount of money given for Foreign Missions. They think we are giving too much, and they are of the opinion that we should give less for Foreign Missions and more for the work at home. If their views pre-



vail, we shall give less. If our Lord were here, he would probably say, "Give more for both than you have ever given or even seriously thought of giving."

Is it true that we are giving too much for Foreign Missions? What do the records show to be the facts in the premises? Last year the Disciples of Christ gave an average of about forty cents; this includes what was given through the Foreign Society and the Women's Board. Does any one think an average of forty cents too great for a great people to give to prosecute the greatest work in the world? If a fraction of a cent a week is too large an amount to give, what would be the proper amount? Again, of all moneys given for religious purposes by the Disciples of Christ in a year, about three per cent goes out for Foreign Missions, and ninety-seven per cent is used at home. Does any one think this proportion too large? If so, what would be a just proportion?

There is no thought in the mind of the present writer that too much is given for the work in America. The truth is, not one-fourth of what we are well able to give is given. At the same time is it not equally true that we are not giving too much for the work abroad? That appears so evident that there is no need to discuss it further.

The Laymen's Missionary Movement holds that the churches should give at least one dollar for causes outside themselves for every dollar they spend upon themselves. This is the least any church should do in order to retain its self-respect before the world and a consciousness of having done its duty before God. There are a few churches that do that, but the number is very small. Most give a pittance for causes outside themselves compared with what they spend on themselves. Churches that would not hesitate for a moment to spend fifty or a hundred thousand dollars for a house of worship for themselves or five or ten thousand dollars for a grand organ, would not think for a moment of giving a like amount for causes outside themselves. They would think a man of unsound mind who would expect that of them. Those who think we are doing too much for Foreign Missions would do well to think of the fact that there are two church buildings owned by the Disciples of Christ in America that have cost more than all the chapels and schools and orphanages and hospitals and dispensaries and homes that the Foreign Society owns on all the fields in which it is at work.

Money should be given for the work at home as that work requires. No department of that work should be neglected. Provision should be made for the religious education and training of the old and the young. Suitable buildings should be erected for the preaching services and for the Sunday school. All that is well-pleasing to God. While doing that the work of carrying the gospel into the regions beyond should not be neglected. While the world lies in the wicked one; while two-thirds of the race have not so much as heard the name of Christ, his parting charge to his followers will remain in force and this work will be the paramount duty and privilege of the church which Christ has purchased with his own blood. If there is anything that the cause of Christ does not need now, it is a propaganda to reduce the offerings for Foreign Missions among the Disciples of Christ. What the cause of Christ needs is a propaganda that will lead the churches to do far more for the work at home and for the work abroad than we are doing. Doing one will not excuse us if we neglect the other. "This ye should have done, and not to leave the other undone."



## The Missionary's Service to the Home Churches.

Writing on this topic in the Envelope Series, Dr. Raymond Calkins says: "How broad should be the pride, how deep the joy of any missionary of the Cross, when he thinks that he is responsible not only to the cry of the distant Macedonian, 'Come over and help us,' but to the church at home, 'Who shall save us from the body of this death?' Who shall save *us* from the certain condemnation of those who have received, and not given; heard, and not declared; who are rich and clothed, and yet miserable and wretched, and poor, and blind, and naked? Who shall save *us* that we be not cast into the outer darkness of the unprofitable servant, where there is wailing and gnashing of teeth? Who shall save *us* who, clothed in purple and fine linen, are willing to see, lying even at our doors, beggars all sores and rags, content to let fall crumbs from our tables of plenty? Who shall save *us* who,

sitting in soft places of worship, have been willing to say, 'Lord, Lord, but did not unto one of the least of these?' And in that day when the secrets of all hearts shall be revealed, it will be you and the great company of those who counted not their lives dear unto themselves, so that they might accomplish their course and the ministry they received of the Lord Jesus, who shall be the salvation of the church, which must stand before the judgment seat of Christ. The message of the church to you to-day is this: You have thought of yourselves as saving those to whom you go; remember that you are the salvation of those who stay at home."

The words that the prophet of the olden time applied to the Most High applies to the missionaries of this time: "Thou wentest forth for the salvation of thy people—for the salvation of thine anointed."

### A Needless Task.

One of our ablest ministers confesses that at one time he felt called upon to protect his people from missionary and benevolent solicitors. He would not give a list of the names of men and women who were able to give, nor would he go with any one to introduce him and to assist him in securing something worth while for the cause he represented. In doing this he thought he was doing his people a good service. Recently the eyes of his heart have been opened, and now he feels that his former course was a mistake. In shielding his people from men who were seeking aid for the extension of the Lord's cause he was not doing them a favor. Not only so, but he was hindering the progress of the gospel.

About the last thing any minister need feel called upon to do for his people is to protect them against being solicited to give of their means for some worthy object. For most people are abundantly able to protect themselves. They know how to say "no to the Lord's agents and to bow them out of their offices and

homes, and to do it without reluctance and without remorse. To act the part of the cherubim with flaming sword in guarding the tree of life is a work of supererogation. Christian people are not in any danger of giving too much. They are in danger of withholding more than is meet, and that tendeth to poverty.

"It was never loving that emptied the heart,  
Or giving that emptied the purse."

A minister of the gospel can render his people no better service than in commending to them some good causes and in urging them to do their part towards them. The prevailing sin of this age is covetousness, and covetousness is idolatry; and no idolator can inherit the Kingdom of God. There are those now of whom it can be said that they give to the extent of their power, yea, and beyond their power; but they are very few in proportion to the whole number. Very few of those who have confessed the name of Christ and who call themselves disciples of Christ recognize that



they are stewards of God's manifold grace. If the minister of the gospel would render these people the best service of which he is capable, he would do his utmost to constrain them to give as freely and as bountifully as they have received.

To protect one's flock against those who would give them the privilege of helping the Lord's cause in a large-hearted way is to undertake a needless task. More than that, it is to wrong their souls, and that though his intentions may be of the best. The Spirit of

God would have us abound in the grace of giving as we abound in faith, and utterance, and knowledge, and earnestness, and in brotherly love. The Spirit would have us know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that we through his poverty might become rich.

In their best moods Christian men and women of wealth do not thank their minister for depriving them of this means of spiritual culture. In their best moods they take delight in giving as the Lord has prospered them.

## If Christ Came Questioning?

ELLA WHEELER WILCOX

If Christ came questioning His world to-day,

(If Christ came questioning),

"What hast thou done to glorify thy God,  
Since last My feet this lower earth plane  
trod,"

How could I answer Him; and in what way  
One evidence of my allegiance bring;

If Christ came questioning?

If Christ came questioning, to me alone,

(If Christ came questioning),

I could not point to any church or shrine  
And say, "I helped build up this house of  
Thine;

Behold the altar, and the cornerstone!"

I could not show one proof of such a thing,

If Christ came questioning.

If Christ came questioning, on His demand,

(If Christ came questioning),

No pagan soul converted to His creed  
Could I produce; or say, that word or deed  
Of mine had spread the faith in any land,  
Or sent it forth, to fly on stronger wing,

If Christ came questioning.

If Christ came questioning the soul of me,

(If Christ came questioning),

I could but answer, "Lord, my little part  
Has been to beat the metal of my heart  
Into the shape I thought most fit for Thee;  
And at Thy feet to cast the offering,  
Shouldst Thou come questioning.

"From out the earth-fed furnace of desire,

(Ere Thou cam'st questioning),

This formless, and unfinished gift I bro't,  
And on life's anvil flung it down, white hot:  
A glowing thing, of selfishness and fire,  
With blow on blow, I made the anvil ring,  
(Ere Thou cam'st questioning).

"The hammer, Self-control, beat hard on it,

(Ere Thou cam'st questioning),

And with each blow rose fiery sparks of  
pain;

I bear their scars on body, soul, and brain;  
Long, long I toiled; and yet, dear Lord,  
unfit,

And all unworthy is the heart I bring,  
To meet Thy questioning.

—In March *Nautilus*.



## CONTRIBUTED ARTICLES



### Wanted—One Million Men.

J. CAMPBELL WHITE, GENERAL SECRETARY, LAYMEN'S MISSIONARY MOVEMENT.

Not less than one million men are needed for special volunteer service in the enlistment of the Churches of North America in an adequate missionary program. Are you willing to be one of them? Could you not wisely adopt this as your major Christian activity for the next five years? As members of the Missionary Committees of the 200,000 churches of North America, a million men could be used to advantage. The following special opportunities for effective work in solving the present missionary problem are recommended for special consideration:

1. The Missionary Committee of your own church.
2. The Missionary Committee of your district.
3. The Laymen's Missionary Movement Committee of your city, or county, or State.

Each of these three kinds of committees should be composed of laymen and ministers. Unsolved problems all over the world await some one's initiative and attack. Every good accomplished anywhere is started by somebody. Here is a chance for you.

The million men who should constitute these missionary committees can lead the church to evangelize America and the world in this generation. Any church can be led out sooner or later into a worthy share in saving the world, if it has an effective missionary committee, the pastor being, in every case, one of the effective members.

The functions of all these committees are not only financial, but also educational and spiritual. Those committees that work merely at the financial end of the problem are doomed to failure or, at best, only partial success. The greatest

need for most members of the missionary committees now in existence is a thorough study of the educational and spiritual features of their work. Literature has been prepared to help you in this study, but, with this as a basis, there is urgent need that you put your own very best thought into the question.

One of the chief burdens of the Laymen's Missionary Movement is the enlistment and training of the million men needed in this fundamental and vital work of the church. By holding great conventions, large numbers of men can be challenged with their missionary responsibility, but the continuous work of the pastors and local missionary committees is essential to make these impressions deep and permanent.

During the coming year regular Laymen's Missionary Conventions will be held in at least fifty cities. The dates for most of these have been already arranged.

Now is the time to plan for such a period of missionary education. Pastors will be making their plans for next year before the end of the summer. Let the pastors of entire cities or communities decide together before the summer vacation on the most suitable season for a systematic and thorough presentation of the whole missionary problem and program of the church. At least one month will be required if this work is to be done well. An additional two weeks will be needed in which to get the organized personal canvass carried through all the churches of the city or community. Will you not take steps immediately to get such a policy adopted in your community?

Most of this work will naturally be done within the local church. But



some united meetings will be of great value. Preliminary union meetings of missionary committee members for counsel and prayer will be found very helpful. One great men's missionary supper, with two of the strongest speakers obtainable, will also contribute much to the success of the undertaking. The Laymen's Movement will gladly co-operate in securing speakers for such meetings, and so far as possible in helping to train committee members for their work.

The Christian men of North America were never before so ripe for every worthy form of Christian activity. During the past five years there has been a

total increase of at least twenty-five millions of dollars to home and foreign missionary work. This increase has doubtless been due chiefly to the missionary awakening among men. The next five years should witness vastly larger results if the church is to meet worthily her present unprecedented opportunity. Let us proceed in an orderly and determined way to carry out the plans of Christ for mankind. Can you be counted upon to take the initiative in your own congregation, denomination, and community? "Let us study how to do this thing, not merely how to get it done?"

1 Madison Avenue, New York.

## Interesting Letter from Manila.

W. N. LEMMON, M. D.

We arrived in Manila the latter part of December, since which time we have been adjusting ourselves to new surroundings and trying to find the tangled ends of things following the move. We are just about adjusted, and are taking



up language study, devoting the major part of each day to this.

My medical work has been under way something over two weeks, and am not burdened in this line as yet. Am trying to hold this off until I get a working basis in the language.

Last week I made a trip to Laguna Province, visiting several places. At Mogdalona I met several brethren, most of whom had come from other localities. It being necessary that I should go to Lilio, I hired a corritella, which is a cartlike rig on two wheels, with driver's seat in front and passengers behind, both being made of boards and about ten or twelve inches high. Thus equipped for traveling, we started on the climb up the mountain to a plateau on which the town is located, amid groves of coconuts. Here we examined several persons, completing our work about eleven o'clock, then walked to the next town, known as Nagcorlan, arriving about twelve P. M., where we ate our supper and slept the rest of the night. The next day being Sunday, we continued our journey to Rizal, where I had the pleasure of visiting one of the churches, found the brethren very active and doing good service. The chapel was full and one class on the outside. This was encouraging, as a big fiesta, or fair, was in progress not far away. From here we went to San Pablo, the distributing center for the copros industry. Here we only have two members. While there I attended the Catholic church and witnessed a scene that is not usual now—that is, in regard to the number of per-

sons being present. This church was packed from altar to door with dust, people, and heat. The head priest formed a procession, traversing the church, halting every few feet, where they knelt before a picture (fourteen in all) representing the way of Jesus to Golgotha. Following the procession, a priest gave a discourse on the greatness of the "Holy Mother Catholic Church," but people appeared more interested in seeing each other than listening to him

or the worship, if worship it could be called. How refreshing it would have been to hear a good gospel sermon, something that has not been, I suppose, in the town since its foundation! Oh, how *the Book* is needed to combat the gambling, chicken-fighting, and infidelity which surrounds this church, where God's Word should be, but is not, preached! May the light, brightness, and joy yet reach this place and transform it from darkness to light!

*Manila, March 6, 1912.*

## A Day's Work in the Bolenge Printing Shop.

CHAS. P. HEDGES.

One morning two years ago this coming July we had two books in the printing shop: the Gospel of Mark and the Lonkundo Grammar; the Gospel in the language of the Bankundo, and the grammar in English. So you want to see one round day in the printing shop.

I must take you with me where I go, then you may see what we do. Our duties are varied, and mine were very much so on that day in July, 1910. At 5.30 we arose, dressed, then rang our bell for workmen to come to morning line-up. At 6 o'clock, every one present, we had a brief devotional service; then we sent the workmen to their tasks, sawyers, carpenters, the common workmen; then the school boys were given their tasks of cutting grass and cleaning paths and ditches; and then I went to my printers.

We have all the workmen put to work now but the printers. I am not going to tell you how often I visited these workmen during the day, nor shall I tell you how many affairs came to me for settlement or adjustment, nor am I going to tell you any of the various things we are called upon to do that I did that day. Mpoku, my head-printer, responded to my morning greeting, and then the rest of them responded. Mpoku was getting two pages of Mark's Gospel in the form. Ekebe was setting up the grammar from type-written sheets; Lofembe and another typesetter were setting up the Gospel of Mark. Mpoku's task was made harder

because we did not have enough of some letters and had to substitute. He would take out of the form say an "h" upside down and put there a "k." He changed it every place where he thought it needed changing; then he took the final proof. He read it over carefully, then brought it to me. I'll not say where I was; I might have been at breakfast, and I might have been in the carpenter shop, and I might have been at study. He brought the proof, and I looked over it carefully; if it were correct, he was told to print those two pages. I told him to watch the printing, to see that no letters were blurred. He came back and said the ink was n't working well. I went in and saw that the rollers needed changing. So we changed the rollers and then printed those two pages. Then I told Mpoku to make some more rollers. Our printers don't do that here. Mpoku put the glue pot on the fire, cut the composition in strips, and put the strips in the hot glue pot. He swabbed out the brass mold with hot water, then oiled it. When the composition was melted he had the mold ready and poured the glue in the mold and returned to his composing.

I spent some time in the shop, for I made up the forms for the grammar and got it ready for printing. We printed four pages of the Gospel that day and four of the grammar. We changed the impression of the press twice. We had just the one small press at that time.

Mpoku is married. His wife brought him his lunch at 10 o'clock—he ate no



breakfast—then she went away. Mpoku washed his hands and invited the others to sit down with him to his meal. They sat down on benches and first thanked God for the food, then began to eat. When they finished they returned to work, and Mpoku's wife came again and took away the dishes.

While Mpoku was printing, some men from the interior asked permission to visit the shop. They carefully stepped in the house and saw there their friends handling the type familiarly, and saw Mpoku kicking the press; they went nearer and saw him put in a clean paper and pull it out blackened. Did they wonder? Yes; but they did it quietly. "So that is God's book, and we are seeing it made, and you people can read it?" "What wisdom! What wisdom you people gain by being with the white teachers!"

The typesetters slowly set the type and carefully read the copy. They came to me often and said. "We see verse No. 26 and No. 28, but where is 27?" I got my Bible, examined the English text, then the Lonkundo text, and said, "27 belongs here." But this day one

typesetter found that a whole verse was missing, and then I got busy with the boys to translate the verse and have it set up. Sometimes they would take exception to a word, and we would stop everything until we could decide what was right. Sometimes I would say, "Set it up as written, and later I'll see some of the older men and talk over with them about that word." Work would be again resumed.

The warm afternoon sun and a cool breeze were coming in the windows as Mpoku began to print the last pages that day. He said: "Those windows let in too much wind that scatters my paper. I must close them." He closed them and went to work. Soon beads of perspiration formed on his face, then wended their way down; some dropping off his chin, some off his nose. He was careful that none fell on the paper. He finished printing, then washed the type, put the type on galleys for distribution. Ekebe, the primmest, took a brush and cleaned up the room, locked the door, and brought me the key.

Thus ends one day in the printing shop.



Printing Press at Bolenge, Africa. Chas. P. Hedges and his native helpers in the pressroom.

## "Ought Not Christ to Have Suffered?"

ELLIS B. BARNES.

"We trusted that it had been He who had redeemed Israel." So said the sorrowing disciples on the way to Emmaus. "Ought not Christ to have suffered these things and to enter into his glory?" So said the risen Lord. And between these two points of view lie many of our fail-



ures to realize the purpose of Christ's mission to the world. It was easy then as it is now to think of Jesus as the conquering King; it is difficult to think of him as the suffering Savior. It is easy to think of him as the fulfillment of those prophecies which seem to picture him as the militant deliverer with chariots and horses; it is difficult to think of the King whose reign shall know no end, dying between two thieves. "Ought not Christ to have suffered these things and to have entered into his glory?" A throne and not a cross, the acclamations of the multitude rather than the jeers of the smiter, the victor's song rather than the denials of the impulsive disciple, are more congenial to our thought; and yet we must hear that plaintive interrogation again and again, if we are to enter into the great world-fields with him. Rather would we think of him as dying, surrounded by the loved ones of his ministry, but we must think of the desertions, and the hiding of the Father's

face. We would rather think of him as distributing estates to those whom he loved; we must think of his poverty, and the borrowed tomb in which he lay. It is all in line with the suffering which shadowed the path to glory. With the empty grave as the background, with a few men not on the lists of the great, with a program rather than a sword, Jesus begins his conquest of the world. It is a long and bloody era from the Mountain of Temptation, where all the kingdoms of the world and the glory of them had been offered by Satan for the homage of the Messiah, to that mountain from which he now ascends to assume the government of a kingdom which should never be moved.

The church, somehow, has barred its ears at the approach of the words which made the life of Jesus glorious for the centuries, the words suffering, sacrifice, surrender. They chill our Anglo-Saxon blood. There is nothing heroic in them. Rather do they tell of weakness. They assault our human nature, and put almost a premium upon effeminacy. They contain no trumpetings to war. We prefer to take up the rifle and ignore the cross. For shoulders guns were made, not for crosses. The field white unto the harvest, where success waits on fidelity, has not stirred the souls of men like that crimson field where glory waits on valor. But those words are heights on which the watchman must stand to see the coming signs of day; they are the gateways to all the closed lands of the world; they are the keys to all the perplexities that may arise. They are the steps we must follow if the goal of the missionary propaganda be reached.

How often in our church life do we meet with something akin to the experience of Jesus on the Mountain of Temptation? For surrender to Satan all the kingdoms of the world and the glory of them were offered. It was an easy way to universal sovereignty—but it was the devil's way. The throne could have been reached at a bound. But the path of suffering must be trod.



Christ "must suffer," that he may enter into his glory. And the suggestion is whispered into our ears continually that some easier method might result in larger offerings and greater success than those which we follow, consuming much labor and patience. With painful stirrings of conscience and large demands upon the prayers and possessions of brethren the work is presented and its support urged. But those suggestions cease, once we enter into the fellowship of Christ's suffering, once we conceive of the divine enterprise from his point of view, and feel the pull of heart-strings when in one way or another we are permitted to see the multitudes scattered abroad as sheep having no shepherd. As Dr. Gordon was wont to say, "The path to the heart of sorrowing humanity lies through the heart of the Man of Sorrows."

And as we bid the missionary "go," and wave farewells as down he descends into the great human deeps, does there not come something of suffering heart

again into our own consciousness? As He did, so they are doing. We are often told not to weep over those who thus give themselves to this world-wide task; and the advice is good in a measure. They need not our pity, but our prayers. But whoever sees them go without feeling that they above all other men and women are doing the work that Jesus did; they are nearer to his heart than most of the saints. They follow in his train. Their ministry is a duplicate of his who came to seek and to save the lost. And remembering the "ought not" in the ministry of Jesus, we can sing the great missionary hymns with more fervor, pray the missionary prayers with greater unction, appreciate the heroic and consecrated souls who are carrying out the will of Christ in every land, see the needy fields, and give ourselves to their relief, and to hasten the day when every tongue shall confess the name of our exalted Christ to the glory of God the Father.

*Richmond, Ky.*

## The India Convention.

The Annual Convention of the India Mission of the Disciples of Christ began on March 7th, in Jubbulpore, and closed March 12th. Over fifty missionaries were in attendance.

Several standing committees met the day previous to the beginning of the convention in order to enable them to report early in the sessions.

The reports of standing committees on the various lines of work conducted by the mission, the statistical report and the report of the joint secretary were illustrative, instructive, and corrective, and were of most absorbing interest. This seems to have been a year of great intensive progress as a mission—a closer union of the two societies; better organization as a mission and of the work in each station, and, if possible, a more definite, consecrated, and intelligent effort on the part of each missionary to meet successfully the overwhelming spiritual and financial situation.

The plan for the closer unification of the C. W. B. M. and the F. C. M. S.

has received the almost unanimous approval of the missionaries.

The business sessions were marked by a spirit of harmony and earnestness.

The general theme of the convention was "Evangelism." This note sounded clearly through all the program, but perhaps reached its highest emphasis in the series of "Studies in Acts," by E. C. Davis; the convention sermon, "Ambassadors for Christ," by H. H. Strutton; an address, "Every Missionary an Evangelist," by O. J. Grainger; and two papers on "Our Better Way in Evangelism," one by Dr. M. Smith and one by H. C. Saum. All who listened to these addresses were encouraged and inspired to be yet more persistent and insistent in making opportunities for presenting Jesus the Christ.

The annual social evening was a time of good fellowship. A very happy evening was spent in speech-making, story-telling, songs, solos, and conversation. Representatives of other missions working in Jubbulpore were present.

Mr. and Mrs. H. H. Strutton, of Baramati, Bombay Presidency, made every one glad by their presence throughout the convention. Mr. and Mrs. Strutton are supported in their work in India by the Disciples in Australia.

Sunday was indeed "a day of rest and gladness." There was a well-attended Bible School in the morning. In the afternoon occurred the regular church service and Lord's Supper. Dr. Miller and Dr. Drummond had charge of the former, and Mr. Menzies and Mr.

Saum of the latter. These services were conducted in Hindi.

Preceding the Bible School, the children of the missionaries, under the direction of Mrs. Madsen, gave a short and impressive song exercise, "The Spirit of Missions," the refrain of which, "Not by might, not by power, but by my Spirit saith the Lord," will often recur in the memory of those present as a fitting message from our Master to his servants in India through the Annual Convention of 1912.

*Harda, India.*

## My Own Missionary Consciousness.

E. L. POWELL.

Beginning the ministry when I was little more than a boy, perhaps seventeen years or a little more of age, I was interested very naturally



in accumulating sermonic material, and that without any higher aim than to get something to preach about.

Among the books which came into my hands in those early years was one called "The Living Pulpit," with sermons by those of our men who are called pioneers. I do not remember that one single sermon in this book of sermons is given to the great missionary enterprise.

The things which interested me at that time were the questions that were discussed among us in laying broad and deep our foundations as a religious body. Of course, I preached on faith, repentance, confession, and baptism, and sought to settle the question as to whether or not faith preceded repentance, or repentance preceded faith. It was most important, likewise, that I should give a satisfactory presentation of the work of the Holy Spirit in conversion, as opposed to the mechanical and miraculous theory of conversion. The establishment of the Kingdom, also, as identical with the church, was much discussed. In my retrospect I do not remember to have

come into any sort of conscious relation with the thought of world-wide evangelization, except in the most vague and misty way.

I should say, therefore, that the first dim dawning of a missionary consciousness is the one thought of in connection with those years of literalistic and dogmatic and controversial studies. Likely it dawned upon me in studying the commission, or in putting the three statements of the commission by the three evangelists together, in order to work out a diagram of conversion—it may have dawned upon me that there were such words in the commission as "world," or "all nations," or "every creature." Here was nothing more than a dreamy opening of the eyes, with no clear, distinct conception, and certainly with no sense of obligation or responsibility imposed.

Subsequently, in carrying forward my ministry, I would preach missions, and thrill just a little bit in the presentation. I suppose that for quite a while my thought was that the church ought to help evangelize the world, and that the enterprise ought to receive the contributions of the church in very much the same way that current expenses must be provided. The imperative call did not come to me—that is to say, the conviction that no church could be entitled to be considered Christian that was not missionary—until later.

During all this time, be it remem-



bered, there was no lack of appeal for missions, and no lack of work to secure contributions for missions. This might perhaps be called the academic period of my missionary consciousness. There was not the glow and the passion of the man who feels that this work must be done, and his part in relation thereto must be accomplished, or else he will come to be a discredited ambassador of the King.

Then, following this academic period, which has associated with it the provincialism of a non-missionary church, and my desire that, on the ground of being broad and catholic, the church must link itself with all great enterprises—following this period, I say, there came the need to read very much of missionary literature, in preparation for an address to be delivered at the Jubilee Convention in Cincinnati. I believe I felt the pull of missions more after that address.

But with the coming of the Laymen's Missionary Movement, and its tremendous appeal, showing the actual achievements in the foreign missionary fields, the masculine strength, character, and statesmanship of missionaries, the joy and privilege of such service on the part of the missionaries, the possibility of preaching the gospel to all nations within its generation, if the enterprise should be taken up in a business way, the splendid enthusiasm of the Christian business men in accepting the challenge of the Student Volunteers, the putting of the missionary enterprise above

the merely sentimental and emotional realm, and relating it to the practical civilization of mankind—these considerations, and kindred ones, to say nothing of the supreme command of Jesus Christ, brought me to think of this work as imperative, and as making demands upon the church now, in this generation, that were altogether practical and capable of being met. The era of indifference to world-wide evangelization, even on the part of business men, has about passed. The call of civilization makes imperative practical interest in missions.

Now we have come to the period when this whole enterprise, so far as the church is concerned, can have as its electric words, "May," the realm of privilege; "Can," the realm of conscious power; "Ought," the realm of conscience; "Must," the realm of imperative love, and the "I will," which the church no less than the individual must feel as a driving and compelling energy.

I might sum it all up in saying:

1. Misty.

2. Academic.

3. Important, as a matter of church pride, and the salvation of the church from narrowness and provincialism.

4. The imperative demand of love, and the mission field as offering the finest inheritance which can be claimed by strong men and women who wish to make their lives tell most effectively and mightily in the world.

*Louisville, Ky.*

## Farewell.

MRS. ELLEN JOHNSON.

We are on the eve of our departure for the homeland after nearly eight years' service in our adopted field. No one can realize, except those in such isolated places, the feelings of the workers when they meditate on this change, even for a year. There is a deep regret in leaving all our hard labor, all our sacrifices for the Master's sake, and—perhaps the work may suffer. We are compelled to leave it in the hands of a Chinese pastor; it is true, he is an old, experienced worker, but the very best

need the superintendence of the foreigner as yet. The time is not ripe for them to carry the burden alone, as it ought to be carried. There is also a joy in meeting our friends, and also deep sorrow to find the ranks broken, and one or more missing. There is also faith and hope that the breezes of the native clime may recuperate the flagging energies, and give us the added strength, both physical, mental, and spiritual, for another span of work for Him.

One of our greatest sorrows, especially to Mr. Johnson, was the necessity of giving up the boys' school. For three years, with the help of Chinese teachers, he had taught the boys, and naturally had become deeply attached to them, and was therefore so sorry to see them scattered abroad. Certainly the building was unsanitary, cramped, and altogether inadequate for even the twenty-five boys which we had. The estimates were to be cut, and there was no foreigner to superintend the school, so to close it seemed the only possible way. Now the scholars, in sorrow, are trying to find what they can turn to. They wish only to attend a Christian school. Some who have money are making their way to the University at Nankin, but many can not find the wherewithal for education, travel and extras. Our hearts are heavy. We believe that the education of the young is the quickest way to evangelize China.

When we return at the end of our vacation, we hope to start energetic work immediately, and it will be difficult to gather together such a good, smart group of boys, and if we do so, we must have a well-lighted, sanitary building; but to this and other needs of our work I will refer later. Two of the school-boys are Christians. Four have confessed their willingness to accept Christ, but they have not been sufficiently tried. We hope they may still hold fast to their convictions, and, if not at Nantungchow, perhaps at Nankin or elsewhere take the final step. Please pray for them. They were worshipping idols a few months ago.

One of the Christian boys has gone to Nankin University. Yesterday his father called on Mr. Johnson to confer with him about sending the boy's fiancée, a girl of sixteen, to the Christian girls' school in Nankin. They had been betrothed by their parents when they were quite young, as is the custom in China. The boy and his father now realize that she could not be a worthy helpmeet without a Christian education. We regret that the other Christian boy is too poor to go to the University, but, seeing he is such a diligent student, we hope some way may yet be found to send

him. We have three regular preaching points. A few years ago a block of old buildings, with the land on which they stood, was purchased. A part was fitted up temporarily as a chapel. Whenever funds can be raised, we mean to level it to the earth and build a good, plain church in the center. What a monument for Christ in the heart of this city! Who will help to raise up such an one for Him who did so much for us? Another chapel is at the West Gate, which is a small Chinese house, rented for \$3 per month, and renovated a little with a wooden flooring and additional windows. The third is at Hsingdi, five miles out; it is also a very small, rented place, and patched up to serve a short time. The happiest services of the three are held in the main chapel at South Street, where we meet week after week with our Chinese brethren and sisters and Dr. and Mrs. Poland, to break bread together and commemorate the Savior's love. There are now thirty-two members. The work has been mainly pioneering and scattering the seed broadcast in faith. Thousands have heard, and I am sure many believe who have not yet taken a definite stand, so now will be the opportune time to consolidate the work; but without equipment it is a hard pull for the missionary, who in other ways has also to sacrifice much. Looking backwards the growth has been slow, but steady, and we feel that many old roots of superstition have been torn up and rocks removed. Many have heard the gospel and still gladly hear it. Surely the reaping time will come. We have faith in the word of the Lord. Has our work here been easy? No! we have had many difficulties, but in all we felt the stretched-out hand of our Savior, and were strengthened and comforted anew. He was faithful unto his promises. During these seven years or more we have had to sacrifice in many ways. We have felt the lack of our accustomed foods, and the lack of social life and Christian fellowship, but I can confidently say that when we turned and looked at our Guide we were happy in our little sacrifices. Did he not sacrifice all for us?



I am constrained to mention another long-felt need, and that is for two lady workers, who could devote their whole time to the thousands of women here. Many times I have gone forth to encourage and help when I was so tired from my home duties that I am sure I could not have done it unless I had received the needed strength from above.

We will be saying "Good-bye" to all very soon. Pray with us that a blessing will rest on the Christians, that

they may grow in grace, and that many true believers may be gathered in.

Will any Disciple of Christ help His work by building an edifice to his glory in the heart of this heathen city? Will another accept the privilege of erecting a school for the Christian education of the young? Please pray unceasingly with us that the Lord may speedily grant these and other longfelt needs.

*Nantungchow.*

## Our Missionaries—An Appreciation.

J. H. MAC NEILL.

The Disciples of Christ are rich—immeasurably rich—in the missionaries who represent them on the foreign field. What Theodore Parker said of Adoniram Judson is as appropriately and truly applicable to each of them, "If the cause of missions had done no more than



produce such a character as that of Judson, it would have been worth all it cost." The word *consecration* finds its real meaning when applied to our missionaries. Each one of them would unhesitatingly say—are saying by their lives—"Lord, I gave myself, body, mind, and soul, to thee. I consecrated my whole life and being to thy service, and if it please thee to take myself, *instead of the work* which I would do for thee, what is that to me? Thy will

be done." Wharton said it in India, Loftis said it in Tibet, Carrie Loos Williams said it in China, all our heroic martyrs voiced this lofty conviction. All our living heroes are voicing it now. Men and women of God they are, every one, of whom the apathetic and half-hearted church, as well as the thoughtless, indifferent world is not worthy. Our missionaries are men and women of brains and scholarship, of character and culture. Consumed with an overmastering passion for the world-wide extension of the Kingdom, they undertake their tasks with vision and wisdom, and prosecute them with statesmanlike sanity and foresight. It is a marvel to me that out of the deadening atmosphere of mercantilism and materialism of our times such young men and women can be influenced to become missionaries. "The eagerness for wealth and the ability to acquire it rapidly combine powerfully to attract young men in the direction of money-making pursuits." There are misconceptions, prejudices, and pre-conceived ideas which prevent consecration to missionary service and which have to be removed from the minds of even Christian young men and women. Some are in doubt as to whether Christ is absolutely needed in heathen lands. Some think that they are needed on the home field more than abroad. Many have the impression that the Board has hardly enough money to keep their missionaries from starvation. . . . Some fail to understand that men possessing the very best qualifica-

tions are required for missionary service. The pitiable lack of missionary consecration on the part of many of our churches; the criminal refusal of church members to "pray the Lord of the harvest to send forth laborers into his harvest" for fear their own children might answer the prayer; the open opposition of parents and relatives when these young people by the compulsion of love offer to become missionaries. When all these difficulties—and many more that we could name—are preventing our young people from volunteering for this divine mission, it is a perpetual surprise and also a source of unceasing joy that we have so many splendid souls out "on the far-flung battle-line." May we join with Mott in the prayer that "the great Lord of the harvest grant us vision to discern the needs of our day and the wisdom to help discover and enlist the workers of his own appointment who shall go forth to meet those needs!" How shall the church show herself worthy of these great souls?

1. By praying for them. "Everything vital to the missionary enterprise hinges upon prayer." Our missionaries are calling earnestly, tearfully, for companions to assist them in the prosecution of their colossal task, but louder than that appeal rings out the cry, "Brethren, pray for us!" They are a spirit-filled group. They believe in prayer. They are much in prayer. Their tasks are made lighter because they believe we are praying for them and with them. Do not let us disappoint them and break their hearts. They are in fields of great difficulty and peril and trial and loneliness. They need our prayers. *They* know, and *we* should know, that they can not do their largest and best work without unceasing, prevailing prayer. Do we need more workers? Pray for those we already have, and the God who hears and answers prayer will in ways unknown to us move upon the hearts of those who hear us pray, and they will respond. Jesus Christ went to the center of every problem, and his method for securing recruits was, "*Pray ye the Lord of the harvest.*" Do we need more money? Let us pray for our missiona-

ries. Pray until our hearts are made tender by the memory of their self-denial and devotion to duty. Pray that we may have fellowship with them in all their joys and sorrows, in all their defeats and victories, in all the loneliness and unspeakable heartache of all their burden-bearing. Pray thus, and our Christian money will flow out in streams; and we shall have enough to spare for all our missionary enterprise. We are just now witnessing ample proof of the power of prayer to move God's people to consecrate their money to the service of our King. The historian of the Disciples of Christ will record no event so far-reaching in spiritual potency than the movement inaugurated by our missionaries in China, and now being so successfully prosecuted in the homeland. To your knees, O Church of the living God! To your knees!

Read these heart-searching words of John R. Mott: "Prayer is the greatest force that we can wield. It is the greatest talent which God has granted us. He has given it to every Christian. . . . We may differ as to wealth, social position, educational equipment, native ability, inherited characteristics; but in this matter of exercising the greatest force that is at work in the world to-day, we are on the same footing. It is possible for the most obscure person in a church, with a heart right toward God, to exercise as much power for the evangelization of the world as it is for those who stand in the most prominent positions. Therefore no one is excusable if he commits the great sin of omitting to pray. . . . What right have we to leave unappropriated or unapplied the greatest force which God has ordained for the salvation and transformation of men and for the inauguration and energizing of Christian movements? You answer that question." Let us pray!

2. And then, by showing our Christian interest and sympathy in them by providing for them at least the common comforts of life and giving them an adequate equipment for the prosecution and enlargement of their work. We are, verily, guilty before God for our neglect of these choice souls. Surely our



people do not know the real conditions as they relate to our missionaries on the field. If they *know* I have faith to believe, they will respond and remove this deep, dark shame from our church's life. Brother Preacher, are you telling your people that many of these men and women of God, tenderly cared for, cultured, refined, educated, with sensitive souls like our own, loving as we love all the comforts of the homeland; that these our brethren and sisters in Christ, whose very memories, as I think of their worth, is a constant rebuke to my own unworthiness; that they are suffering for the comforts that even our humblest toilers here at home enjoy, and suffer uncomplainingly, too? Surely we do

not know; *we do not know!* O you heroes and heroines of the Cross! Forgive us! We have not considered. We have been too much absorbed with our own affairs. But our hearts are being strangely moved these days. The Spirit of Christ is revealing wondrous things. Hands we saw not are still beckoning. Voices we heard not are still calling, and we are awakening. We *do* appreciate you. We love you one and all. As never before we will hold you in our hearts. Go to your tasks with the assurance that God's people go with you and seek fellowship with you in the sufferings of Christ, that they may rejoice with you in his Kingdom's triumphs.

*Winchester, Ky.*

## A Daily Round in the Hospital.

DR. ELLIOTT I. OSGOOD.

There are the three medical assistants, the two men nurses, the matron who looks after the women's wards, the cook and his helpers, and the three general servants who sweep the floors, wash the windows, care for the lamps and lanterns, carry the water, run the street errands, and — but this is what the three servants do, and I have not told



what the rest do.

These all have rooms in the hospital. They have eaten their breakfast, heated boiling water, seen that the patients had their morning meal, and gathered the lamps and lanterns into the oil-room. We use lanterns to hang up in the wards. The light is not so glaring as to trouble the patients, and, what is more to the point, the lanterns are less liable to be broken by awkward handling. They are hung by rods in the middle of the wards, and easily handled if a patient needs to be examined more carefully. Many hospitals in the Yangtse Valley and other places use them.

When we go over to the hospital in the morning, the morning study of the

Scriptures generally comes first. The bell is rung, and assistants and patients who can, gather in the hospital chapel. It is good to use a blackboard, pictures, and maps. The Bible is full of stories for illustrating, and the Chinese are like



A CHINESE DRUG STORE.

the rest of mankind: they learn through both the eye and the ear. Every one of the assistants and nurses are Christians and take part in this service. Theirs also is the general evangelistic work in the wards.

The care of the patients in the wards comes next. Into the dressing-room come those with wounds and sores and

ulcers. The clean cases (that is, the aseptic cases) are first brought in. Here is a little farmer boy who, while lying idly on the broad back of the feeding buffalo, was suddenly thrown off by a sudden movement of that beast, and his arm has a compound, comminuted fracture. The splintered bone had been driven clear through the skin, but they brought him in at once, and it was cleaned and dressed before any sepsis occurred. Would that all Chinese patients would come likewise early. He is doing finely, and will go out in a week.

Here is a man in front of whose ear a tumor had been growing. It is gone now, and he is happy. A little girl comes next. A sarcoma had started on the end of her index finger, and we amputated the entire finger. The loss of that finger was the saving of her life. Then begin coming a few from the ranks of that vast multitude of Chinese whose lives are being rendered inactive by chronic ulcers. Their kinds are legion, and their causes are uncleanness, immorality, overloading, lack of proper food, starvation, and so on.

While some of the assistants are cleansing and dressing these we go through the wards and see the medical cases. They are in wards according to their means. The refugee ward contains those who have no money, and we both treat and feed them free. There is a general ward, where the poor merely pay for their food, five cents a day. Then upstairs they pay from seven cents for a bed in a general ward to fifty cents and a dollar for private wards. From these latter wards comes some of the revenue which enables us to help care for the sick refugees and other poor people. Over in a wing by themselves, under the care of a matron, are the women patients.

Now we turn to the harder task of the morning. At the gate the registrar has been busy taking down the names of the patients and collecting from them the clinic fee: five cents for five visits. A ticket is given to each one, good for five visits under that registry. He is given a slip of bamboo with his number on. The patients sit down in the chapel,

where the evangelist is talking to them of the gospel.

The medicines, dressings, and water being ready, we take our seat at the desk in the consulting-room, and the servant at the door calls the patients by their numbers. The ulcers, abscesses, and fistulæ are sent off to the dressing-room to be washed and treated. The lance must be frequently used. The doctor rarely becomes hardened to using it, but he does use it because of the suffering it relieves; not because of the momentary suffering it gives. The woman with the

#### ROOM OF A CHINESE MISSION HOSPITAL. -

"All powerful Lord of Heaven!  
This Thy child who is before  
Thee is sick. We, Thy servants,  
ask Thee for skillful hands and  
for wisdom to relieve his pain  
and cure his body, in order that  
some day he may understand  
the love and mercy of his  
Heavenly Father and return  
thanks to Thee and come to  
serve Thee. We ask it all in  
the name of Jesus Christ the  
Savior. Amen."

swollen jaw and aching tooth is likewise helped out of her troubles.

Sulphur for the itch, quinine for the ague, and borax for the sore eyes, come into use over and over again. Little children and babes are carried in by their mothers. Another case is out on the front veranda. She, poor woman! with limbs and abdomen swollen out of recognition, is in the last stages of dropsy. Four men from her home have carried her fifteen miles to the clinic. All that we can do is to tap the abdomen, drain off the fluid, and relieve her of this distress. But we can not heal.

And that is the hardest part of the medical work. Daily cases come in for whom we can do nothing or very little.



They would have us create new corneas and new eyes. They would have us replace lost nerve tissue which they wasted away in immoral lives or because of the immoral life of some near relative. Men dying with tuberculosis, ears made deaf from specific disease, limbs dead and gangrened,—these they would have

#### THE FUTILITY OF CHINESE MEDICINE.

##### A COLLECTION OF THIRTEEN CHINESE DRUGS, COMPRISING:

Baked Barley.  
Sugar.  
Mashed Beans.  
Bamboo Shavings.  
A Root.  
Another Root.  
Still Another Root.  
Chalk.  
Melon Seeds.  
Mashed and Fermented Melon Seeds.  
A Mashed Pebble.  
Some Wild Flowers.  
A Broken Clam Shell.

us take and make them well and perfect once more. Again and again we have wished for the power of a Christ, that we might touch them and bring back to their wasted, diseased, and distorted bodies the spring of youth and vigor.

It is because we can help some, that

makes the work tolerable to bear. We can mend the broken arms and legs. We can break the fever. We can cleanse the abused stomach, amputate the useless and dangerous tissue, cleanse the diseased glands, heal up many of the ulcers, preserve sight to the inflamed eyes, and bring gladness to the patient and his home. More than that, we rejoice in the opportunity their days of enforced idleness give us for presenting the great Healer of heart and soul sickness.

The morning work is done. From the clinic new patients have gone into the hospital wards. Some must be operated on. Some will require days of medical treatment. The operations find the assistants white-gowned and busy with the instruments and dressings. The nurses bring in the patient and more or less of his friends. At least one relative or friend must be present, and they sign their names as responsible for the operation.

Day and night come the outcalls. There is an opium suicide, a woman in travail, a well-to-do man with tuberculosis, or dyspepsia, or rheumatism. And the home is a barn at its best. But what the homes are and how we perform operations in them is another tale for another time. This is just a tale of a day's work in the hospital.

*Chuchow, China.*

## Living Epistles at Lotumbe, Congo Belge.

HERBERT SMITH.

### I. BOMBITO.

The first time I came to Lotumbe, before it was a mission station, I remember seeing a tall, broad-shouldered man, with fierce eyes and an angry scowl on his face. He was naked, but for a small loin cloth. His body was smeared red with the powdered wood of a certain tree. His hair was plaited into numerous braids. These hung down around his head and completely hid his forehead. He seemed to be on very good terms with our evangelist, but he seldom smiled, and, unlike the other natives, showed very little wonder at the things of the white man. He always

carried an ugly, two-pointed knife, and quite often appeared armed with a bow and several arrows.

When we came to live at Lotumbe we found Bombito, for that was his name, the most quarrelsome man in town. He had an exceedingly loud voice, and he would jerk his body into many a wild attitude and cause his eyes to flash when he could not get his own way. The dry season came and both young and old went fishing. The station workmen joined in the sport when they had opportunity, and one day they caught a very large fish, the biggest catch of the season. Bombito is a fisherman, and as such he owns certain little outlets to streams

where he can catch fish with great ease at low water. He, with the rest of the fishermen in Lotumbe, came to say that the fish belonged to them. They had had a long argument in town, and finally brought the question for us to settle. "How is the fish yours, since you did not catch it?" I asked. But they thought a question like that had nothing to do with the matter. It was a man from another section of the country who had killed the fish with a spear, and they soon told me that they owned all the fishing grounds around Lotumbe. This right had been handed down from their fathers, and all fish caught belong to them. This seemed to be stretching the law pretty well, and as the workmen would always consist of men who were not favored by being born in Lotumbe, I sought to find a way so that the men could have an opportunity to fish at certain times. But it seemed they could fish all they wanted to as long as they did not catch anything. When they did catch anything, especially if it happened to be a big catch, there would be a fight. Moreover, they said they would have the fish in question or they would fight over it. Bombito added that if

any one was killed, why, it did not matter. All the time the fish was lying at our feet and not losing anything by being in the dirt. At the same time Bombito waved his ugly knife over the head of the bystander, and I thought it would be better for all if that knife stopped its journeys through the air and was quietly lying by the dead fish, so I suggested he give it to me, and since some laughed at him a little, he agreed, and the knife did duty for a footstool during the rest of the palaver. But the end was not yet. They talked and talked until Njoji and Efoloko got hoarse and our supper got cold and darkness came on. Then I said, "Why don't you divide the fish? Let the people of Lotumbe take half and the workmen take half, and since you say you own all the fishing grounds, let the workmen give you some of the fish they catch." Strange to say, after all the talking they agreed without a murmur, and the Lotumbe chief commenced to divide the fish. After everybody had gone Bombito stayed around, and at length some one asked me if I meant to keep his knife. I had forgotten all about his knife, so I gave it to him and told him not to hurt anybody with



Mission girls sewing class on the veranda of missionary's home at Bolenge.



it, and he showed that he could laugh, even if it was a forced one.

He disappeared in the darkness and I do not remember seeing him again until one night he came again out of the darkness to witness for one of the evangelists who was being accused unjustly. It was rather late, and he looked as if he had been already asleep; but he came without a knife. He said, "This teacher is our friend. We have known him for two years. He can be trusted." This was the testimony of a heathen, but they know how to form a judgment, and we believed his word.

After a while we noticed that Bombito had been making some changes in his appearance. All his long-braided hair was gone, and his head was shaved close. The change did not add much to his appearance. His head looked so funny glittering in the brilliant sunshine. He no longer wore red-wood paint, and sometimes he donned a shirt. Occasionally he came to church, but usually chose the back seat and disappeared as soon as the service was over. And then the evangelist came to say Bombito was "searching for" the teaching. "What did you say?" we asked, scarcely believing our ears. "Bombito wants to become a Christian," was the reply.

And, as usual, while we are looking for men to be saved, there was the moment of distrust, and I thought, "Why does he want to become a Christian? He has other views in mind."

But he was baptized. At that time he had no wife, and after he was a Christian he sought the hand of a Christian widow. But she refused him. There are few secrets in regards to such matters, and everybody knew about this one, and we thought now we will see if he is sincere. He soon said, however, "I did not become a Christian to get her," and it was not long until he had married another woman, and they are living happy together.

Bombito is a successful fisherman. Every morning before the sun has climbed over the tops of the evergreen forest he has crossed in his tiny canoe the river which flows by Lotumbe. It is a frail little craft, and would not bear the weight of two men, but he guides it in and out among the tall trees which stand for several months with their feet in water, to his traps which are hid at the feet of a score of trees. When the dry season comes he spears his fish and he finds a ready market in the village of Lotumbe.

Bombito has not attained unto perfection. But as he prayed at the Lord's table the other Sunday, he showed us he had visions of something higher. He prayed, "Father, you sent Jesus to be our Savior, and we will follow Thy Son our Savior."

Already he has been the means of bringing many of his friends to the Lord.

## The Graduation Exercises of Miss Rioch's Kindergarten and Primary School.

ANNETTE NEWCOMER.

What a garden, indeed, I found as I saw for the first time a company of Japanese babies in school! The girls were in bright kimonos reaching almost to the floor, with colored brocade sashes, bright hair ribbons and straw sandals. Their hair is always banged in front, tied on top, and the back hair tied at the neck and hanging loose down the back. The boys in long divided skirts and kimonos, their round heads closely shaved or clipped.

The exercises began with a march,

in which all participated, and then were seated in a circle. After a song each little head bowed, a pair of tiny hands covered each happy face, and all joined in repeating the Lord's Prayer. The Japanese pastor then gave them a talk. The parents of the children were present,—hard-working mothers with babies tied on their backs. These babies required quieting now and then, and the mothers arose and danced a little to jolt them back to sleep. The stolid-looking fathers held larger babies in their

arms and looked with pride on their little ones who participated in the exercises.

A motion song was in progress. The little ones played boat and glided on the water; they were old men who walked with bended bodies; butterflies which flitted (how well they simulated these with their long sleeves flying!) rabbits that jumped; and finally they resolved into a circle and each little man skipped around the ring, selected his little partner who skipped back with him; each bowed politely and resumed his place. All was done in perfect time to the music furnished by the tiny organ. How cute they looked, the sturdy boys using their surplus energy in lifting high their feet and bringing them down with emphasis. How did they manage to keep on those little shoes held by the strap between the toes? Some boys realized their own importance as they marched with head erect and sturdy steps, while the girls behaved with the dignity and grace of little women. True, the exercises were interrupted now and then that the assistant might tie on a boy's skirt or settle a little difficulty as some child wanted to assert his own little will. Flags were distributed and drills nicely executed; and then came the great event of the day—the giving out of the diplomas from the kindergarten department, graduating them to the primary. As the group of twenty babies stood for this honor, I wondered if their hearts will be more full when they stand to receive a college diploma! One wonders if that day will ever come for these babies. Most of them can hope to go no further than the third or fourth grade, as they must work to earn their own living, and their parents take them from school at an early age.

As the name of each boy was called by Miss Rioch, the little gentlemen advanced to about three steps from her desk, stopped and bowed low, then advanced to receive with both hands the diploma, bowing low over it. Without turning he stepped back three spaces, bowing again, then turning found his place in the group. The girls, with impressive dignity, advanced more slowly, made their bows, the bright stiff bows on the

tops of their little heads almost touching the floor, and retired gracefully. Their long dresses and dignified manner contrasted oddly with the round baby faces and laughing little black eyes that could not conceal the mischief that was only waiting a favorable time to manifest itself.

There was a short intermission during which the graduates were posed outside to have their pictures taken, and tea in little Japanese cups was served to the grown-up visitors.

We examined the splendid exhibit of kindergarten work of cut paper, paper folding, and weaving and designing of figures. Meanwhile, the babies were sent home, each bowing low to teacher or visitor as he went through the door.

During the noon-hour I mingled with the little ones of the primary department in the school yard, responding to their dignified bows when I wanted to take them close into my arms.

The afternoon was given over to the graduating exercises of the Primary Department. Miss Rioch's school takes them through the sixth year grade, and our other schools are then ready to receive them, should they be so fortunate as to be permitted to go on.

It is school time now and 225 little ones are crowded into the room, four on each bench. There are only little wooden benches without backs. The strains of the organ peal out and all rise and join in a hymn, after which the pastor reads the Scripture lesson and heads are bowed as he prays. The school repeats the twenty-third Psalm in concert, and there is another song, and the Japanese national anthem was sung. It was a strange minor strain. The pastor then read the Emperor's proclamation, while all stood with bowed heads. Then followed an address from the pastor, and since I could not understand this I watched the little faces. Few were darker than our brunettes at home, and many were quite pretty, and all had the never-failing beauty of the innocence of childhood that one notes in the children of every land. If only they might retain it as the years go by! These children are given daily Bible instruction, for this is a Christian school.



All the teachers are active Christians, but the pupils are very few of them from Christian homes. Surely the seed sown during these three or four years most of them will attend here will bring some harvest.

The pastor has closed his address and a little man is called forward to receive his diploma. How carefully he counts his steps after his bow, one, two, three—a bow again as he receives his diploma, one, two, three backward steps and a low bow as he turns away. One boy or girl after another is called until eleven have received diplomas—the graduating class from the sixth year class. Many of these girls have their hair done up in fanciful style and wear in it an ornament or flower.

Now come the rewards of merit in various classes, those who have won honors receiving recognition. I can but smile as a tiny, short, little girl in long dress makes her bows and then trots soberly back, her sandals dropping from her heels at each step. I was delighted to see many of the poorer children, as I could tell by the less elaborate dress, receiving their rewards.

Now comes the entire graduating class to the front to be addressed by Miss Rioch. After they returned to their seats, a moment later one returns, ad-

vances before his teacher, bows low, draws from his breast a large document and proceeds to read it, bowing low again as he concludes. It was the valedictorian of the class responding to the teacher's address. The class now sings a farewell song and at its close the school rises and the familiar strains of "Auld Lang Syne" sounds forth, and the pastor arises to ask God's blessing on this departing class.

I have not understood one word, but with an occasional hint from Miss Rioch I have gathered the impression as I have written.

The inevitable photograph must now be taken and the chatter begins. The new diplomas and awards are being carefully wrapped in cloth, and the little ones file out with low bows to the teachers. I have seen Japan's future nation-makers. Surely the seed sowing of these Christian teachers will bear fruit and these children who have been permitted to attend a Christian school will not be opposers of Christianity. God grant some of them may be preachers and teachers of the faith!

Miss Rioch started this school nineteen years ago and has seen many such classes go out from her instruction. The work done is of a high grade, and she may well be proud of her success.

## A Stewardship Alphabet.

"All things come of thee, and of thine own have we given thee."—1 Chron. 29: 14.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3: 10.

"Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate."—1 Tim. 6: 17, 18.

"Do good unto all men."—Gal. 6: 10.

"Every man according as he purposeth in his heart, so let him give; not

grudgingly, or of necessity."—2 Cor. 9: 7.

"For if the readiness is there, it is acceptable according as a man hath, not according as he hath not."—2 Cor. 8: 12.

"God is able to make all grace abound unto you, that ye may abound unto every good work."—2 Cor. 9: 8.

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3: 9, 10.

"I thank my God always concerning you, so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ."—1 Cor. 1: 1, 7.

"Jesus . . . said, it is more blessed

to give than to receive."—Acts 20:35.

"Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."—Eph. 6:8.

"Lay up for yourselves treasures in heaven."—Matt. 6:20.

"Moreover, it is required in stewards that a man be found faithful."—1 Cor. 4:2.

"Neither will I offer burnt offerings unto Jehovah my God which cost me nothing."—2 Sam. 24:24.

"Of all that thou shalt give me, I will surely give the tenth unto thee."—Gen. 19:22.

"Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."—Luke 12:33.

"Quench not the Spirit."—1 Thess. 5:19.

"Render unto God the things that are God's."—Matt. 22:21.

"Sow to yourselves in righteousness, reap according to kindness."—Hosea 10:12.

"The silver is mine, and the gold is mine, saith Jehovah of hosts."—Haggai 2:8.

"Upon the first day of the week let each one of you lay by him in store, as he may prosper."—1 Cor. 16:2.

"Vow and pay unto Jehovah your God."—Psa. 76:11.

"Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"—1 John 3:17.

"Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. 8:9.

"Zealous of good works."—Titus 2:4.

## The Joy of the Living-Link Experience.

M. E. CHATLEY.

From the very first the Living-link plan has appealed to me. It won my heart. When I first read that one of



our churches had assumed the support of its own missionary, I rejoiced. I said: "That church has seen a vision of its missionary possibilities and has been transfigured thereby. What joy must

permeate its life! What enthusiasm direct its energies! What victory crown its efforts! What glory gild its page in history! Will the joy ever be *mine*, of ministering to a church like that?" I wondered; then I worked. When I proposed to our Board at Ravenna, O., that we unite with Hiram in support of a Living-link, they heartily endorsed the plan. One man said, "I'll double my offering." Others said the same. Then how we all worked together, in church and Bible school, to reach the goal!

We chose H. A. Eicher, then under appointment to India. He visited us; we heard him; we liked him. We said, "He is going to represent *us* on the far-away battle-line of the King's army." We began to expand spiritually. We felt ourselves growing taller. Heaven was nearer us that day than ever before.

In 1911 I came to Centerville, Iowa, just two weeks before the March Offering. I was anxious about our Living-link. Will the church keep in line? I wondered. It did. It was the easiest money I ever helped to raise. Our peo-



ple went home from that service smiling and happy. Twelve months have passed. Our vision has not dimmed. Our enthusiasm has not waned. Mrs. R. D. McCoy, of Tokyo, Japan, continues as our Living-link.

The joy is ours because we have many generous members who believe that we can not save the world with our spare cash—with the dimes, nickels, and pennies we have left after we have paid for our luxuries.

We have experienced the joy of *heroic giving*—such giving as results from a conscientious application of the principle that *worship without sacrifice is not acceptable to God*.

Too many churches have tried to carry over into this age of real heroism the money-raising methods of an age of missionary sentimentalism. And so they have missed the joy, an appeal of a higher motive and a better method. The recital of pitiful conditions creates a temporary enthusiasm that is soon chilled. No longer is the offering to be asked for or given as a matter of sentiment or momentary impulse. We must do the Lord's work in a sensible, business-like way. No other method will appeal with force to the generous-hearted business man or the sensible mechanic.

The joy of the Living-link is ours, because we have a few leaders who believe it is the King's command that we should finance the Kingdom for the conquest of the world.

What joy it would bring to every church in the brotherhood if it had one such leader—a man who has found in missions "the moral equivalent for war!"

Such a man is the best representative of our holy faith.

It is our firm conviction that the Foreign Christian Missionary Society is not a beggar, but a benefactor; not an object of charity, but a dispenser of charity; not an experiment, but an assured success. As the servant of a redeemed church it is worthy of a tenfold more generous support than it has yet received.

The joy is ours because we believe

consecration is necessary—consecration of means.

Our money must go with our prayers.

The submerged half of the world will never be evangelized by an unsubmerged—that is, unbaptized—pocket-book.

I have always tried to make it plain that I have no respect for a church leadership that demands first-principle sermons every other Sunday, but refuses to abound in the grace of giving to missions; that invokes the Kingly authority of Jesus at the waters of baptism but repudiates it on the first Lord's day in March.

O consistency, thou art a jewel!

When Constantine saw the flaming cross in the sky, and about it in letters of fire the inscription, "By this sign, conquer," he was a changed man, and he conquered Rome for Christ. Let the church once catch a vision of its missionary possibilities, and transfigured and transformed it will rise in its might and conquer the world for Christ.

And you, brother ministers, are the prophets who must give it the vision needed.

Not only must you kill the Satan of selfishness, but you must awaken the angel of Christian liberality. Missionary enthusiasm in the pew is never born of indifference in the pulpit.

The fire that burns low beneath the ministerial coat will never kindle a missionary flame beneath the left lapel of the shrewd business man or the sensible mechanic.

I have faith in our people. They are ready for the vision. They are waiting to be led into fields of greater service.

The Centerville church has been richly blessed in becoming a Living-link. We would not want to give up the deep joy of it, I am sure.

How long will that joy abide? There is but one answer: Just as long as we are true to our vision and to the greater ones that we may see in coming days.

"We must share, if we would keep

The good gift from above.

Ceasing to share, we cease to have,

Such is the law of love."

Centerville, Iowa.

# AMONG OUR MISSIONARIES

## Briefs from the Workers.

M. B. Madden, Osaka, Japan, reports five baptisms in that city of a million souls. This is the first fruit of the work in what is known as the factory district, where Mr. Madden has been preaching twice a week for some three weeks. He says they are greatly encouraged over the work in that city.

Miss Nina Palmer is with Miss Lyon in Nankin. Matters have quieted down very much in China, and the missionaries are nearly all back at their stations. Miss Palmer is working on the language. The missionaries in Nankin are all well except little Lawrence Garrett, who has scarlet fever. He is getting along well.

The Governor General of the Belgian Congo has sent to the mission the final papers for Monieka. The law allows six months in which to occupy the station. Permission was granted to open Monieka on the ground that a medical missionary would be stationed there. The Society has not yet found a man for that position.

The missionaries on the Congo have prepared a little book of Old Testament stories. At the time of writing it was just

being printed. This book is to be used as a text-book in the school, and will be used to preach from a good deal also. Miss Eck is overseeing the printing of the last pages, while A. F. Hensley is away with the Oregon.

C. E. Robinson, Sendai, Japan, reports that our native evangelist, Kawamura, recently traveled 150 miles for the express purpose of baptizing a man and his wife. He had a chance to give the woman some Christian literature on the train, and this led to her accepting Christ with her household. Mr. Robinson also reports two other baptisms, both young men.

Dr. Geo. W. Brown, of Jubbulpore, India, has been chosen to act as editor for the new edition of the Hindi Old Testament. This is a work which will require a good deal of time. He and the mission thought it right for him to accept that task. Dr. Brown felt that he was more interested in the Hindi Bible than any other member of the committee, as he uses it more. Our missionaries lay more stress on the use of the Bible than other missionaries, hence it is our duty to do what we can to get the Bible published.

## Letters from the Field.

### INDIA.

#### NOTES FROM INDIA.

Dr. G. E. Miller, writing from Mungeli, India says: "Three people are ready for baptism. They are relatives of one of our Christians and live in Bhulan, where we recently opened a school."

The hospital work goes on apace at Mungeli. Christian teaching is diligently given to the patients, and the missionaries strive to make them realize that they owe to Christ all that has been done for them. Last year over \$100 in fees was raised, and Dr. Miller expects to raise \$150 this year.

The church at Uniontown, Pa., supports the incidental expenses of this institution.

David Rioch is moving from Mungeli to Damoh, where he will take charge of the orphanage. The native Christians gave Mr. and Mrs. Rioch an enthusiastic farewell reception, and presented them each with a ring.

The missionaries at Mungeli have been on an extensive evangelistic tour which lasted about a month. They touched thirty-five or more villages and delivered magic lantern lectures on the life of Christ. Every evening they treated hundreds of sick. They report that they were everywhere well received.



## FROM JUBBULPORE.

GEO. W. BROWN.

I have been chosen to act as editor for the new edition of the Hindi Old Testament. It is a work which will take a great deal of time, and at a period when we can with difficulty spare much time. For various reasons, though, I accepted it, and the mission agrees with me that it was right to do so. It is the most responsible post in the committee which is revising the Old Testament. The Bible Society—of course the secretary was the man most responsible for it—wanted me in particular to do this. The members of the committee preferred me to any other member. Then from the other side, I felt that I was the missionary on the committee most interested in the Hindi Bible, for I use it most; the others make much use of the Urdu Bible. We lay more stress on the use of the Bible than the other missions, and hence it is our duty as a mission to try to do what we can to get the Bible published. It will mean much extra and hard work for me. But I think it will be a good thing in some ways.

Other things are going on, too. In the

latter part of February I attended a meeting in Allahabad in connection with the forming of a language school for missionaries in this part of India. It was called by the Anglican Bishop in Allahabad, and Dr. Hodgkin, of the Continuation Committee of the Edinburgh Conference. About fifteen were present, representing eight or ten missions. It was decided to open a school of the kind indicated in Lucknow next November. A Christian Missionary Society man was chosen for principal and chief instructor in Urdu and Mohammedanism, and one of our Old Testament Revision Committee, Mr. Greaves, of the Laymen Missionary Society for Hindi and Hinduism. My name was proposed for that place also, but I told them that my accepting the post there was impossible. Though I should not be unwilling to take part in such work, I do not think I could be spared now, and besides I would not care to take the Hindi annex to a school in Lucknow, where things would be chiefly Urdu, and Hindi at a big discount. There is a feeling that the Hindi school should be located in the central part of India, where Hindi is more at a premium, and Jubbulpore is recommended for this school.



D. O. CUNNINGHAM AND TEACHING STAFF AND PUPILS, HARDA, INDIA.

Mr. Cunningham is an organizer and a leader. The Foreign Society is responsible for the teaching of about 700 students in Harda. A friend has recently subscribed \$7,500 for a High School building here. It was at Harda the Foreign Society planted its first station in heathen soil. G. L. Wharton led in the enterprise.

I have for some time been on a committee which has this matter in hand, but no definite plan has been laid as yet. It is possible that we shall recommend that a Hindi school be established in Jubbulpore in the near future. The friends are active in this matter. I shall let you know about it later, and also about the Lucknow school. I was put on the standing committee of ten for that institution, so I expect to be kept informed about things.

Another matter of general interest is the visit of J. R. Mott to India this coming cold season. He is to hold a series of conferences with missionaries in the different provinces of the country. There will be about eight of these conferences in all, and they will discuss mission problems. In each of the chief centers one or two missionaries have been asked to act as secretary in arranging for the conference. I have been asked to arrange for one to be held in Jubbulpore about December 1st next. I have already got things started. I think it will be made a profitable thing for the missions. There is considerable interest in these conferences.

## PHILIPPINES.

### SOME MISSIONARY PROBLEMS IN THE PHILIPPINES.

C. L. PICKETT, M. D.

Whoever thinks that the heathen world is waiting with open arms to welcome the emissaries of righteousness, but poorly

understands the attitude of the non-Christian mind. It is only after the missionary has proven the integrity and sincerity of his purpose, the uprightness of his own life, and truth has found its way into the heathen consciousness, that he begins to be a welcome factor in the community in which

he has cast his lot. The steps between a strange teacher in a strange land and a self-supporting and self-propagating church in that land are fraught with so many difficulties and problems that were it not for God's promises to the faithful, few would care to undertake the journey.

In the first place a new language is to be learned. To some this is only a question of a few months of careful application, but to those of us who missed prayer-meet-

ing the night they passed around the gift of tongues, it means years of toilsome and oftentimes unsatisfying effort. Yet how can our message reach the mind of him whom we would instruct, if we know not his tongue? In the Philippine Islands we have many dialects. As a church we are doing work in four stations. To work effectively in Aparri, the missionary should understand the Ibinag and Ilocano; in Laoag, Ilocano, Apayao, and Tinguian; in Vigan, Ilocano, Tinguian, and Igorrot. Manila is the gravitating center of all the tribes. I suppose on any given day a dozen different dialects might be heard upon the street, though Tagalog always has the preponderance. And then as if these were not enough, Spanish, English, and Chinese will be found of use in all the provinces, if you happen to know them.

The people are all strange. To understand them, their moods, their aspirations, their habits, and their impelling forces, is no small problem in itself. It requires the patience of Job, the tactfulness of a commanding general, the disposition of a detective, and the wisdom of a judge; even then surprises meet you at every turn. You think you can trust your cook until you catch him stealing home with an extra loaf of bread. You have the best wash-woman in the city, but some evening while out walking you may see her children dressed up in your children's clothes. Patients coming to the dispensary will solemnly declare they are too poor to pay for medicines until they see their plea is of no avail, when they will calmly unroll a belt and display double or treble the amount of money required. You put your best trained evangelist in a village to preach the gospel, and after six months of failure,

some convert upon whom you have bestowed no labor, stopping in the village over night, will start a real revival.

In the beginning of our work the Bible is to be translated into the various dialects. Happily for the missionaries, the Bible Societies supervise and direct this work.

Native men are employed who work constantly, often under the eye of the missionary until the task is accomplished. Later as the missionary's knowledge of the dialect becomes more perfect, revisions are necessary. To-day we have translations into



LEON MAXIMO.  
An Evangelist.



the more important dialects, but there are yet other dialects that have not even been reduced to writing. The Bible once in hand, the next problem is to get people to read and hear its message. In solving this problem we at once come in contact with the policy of the Roman Catholic Church. For more than three hundred years the people have been nominally Christians, and yet have not had access to Divine revelation. They have heard that there was such a book, they have been taught some little of its truth, but the book itself few of them have ever seen. Curiosity alone led them to purchase thousands of copies almost at their first opportunity. To-day, after twelve years the sales are constantly increasing. The missionaries' experiences are often interesting. Scriptures are given out with medicines, sold in the market places and the public highways—at their feasts, everywhere, where men and women can be persuaded to buy. Sometimes a priest, seeing our success, comes into the street and openly and loudly tells the people of the poisonous effects that are sure to follow the reading of our literature, and he at once gathers up all the copies that the people will give up, and leading the people to the square in front of the church, kindles a bonfire with them while he still continues to admonish his hearers to be true to the church and yield not to temptation.

In order that people may hear the word, buildings that may be used for chapels are rented in the villages, preaching is conducted in the markets and on the streets, Bible pictures are hung upon the fences and explained to the passersby, the stereopticon is called into service and all converts are encouraged to tell the story to friends and neighbors. Regular services and



LOIS M. PICKETT.

Sunday-schools are supplemented by regular Bible classes wherever opportunity offers.

The priests are constantly endeavoring to prejudice the minds of the people against us and our work. To overcome this prejudice and show this error is a constant problem. For years it was constantly reported that as soon as we had a boat load of converts, the boat would appear and all would be sent to America. It is our custom to take a regular offering at the Sunday morning service. The first we knew it was commonly reported that every Protestant was compelled to pay ten cents each week, and when they died we would



Filipino girls in institute at Laoag, P. I. Miss Sylvia Siegfried sits in the center, Mrs. Wm. Lemmon is just behind her, and her little daughter to the right.

take all their property. Again it was reported that war was about to break out between the United States and Japan, in which case all Protestants would be summoned first, and others would be needed only after the Protestants were all killed. Converts living on land belonging to the priests are compelled to recant or get off the land. The parents of students becoming converted are influenced to withhold any further support, thus compelling them to recant or drop out of school. By way of diversion, men are cautioned not to sell us property, and others are instructed how to molest our out-door meetings or stone our chapel.

One of our constructive problems is the development of the natural talents of our converts. Many who accept Christ are as diamonds in the rough. Without culture, without education, with little or no thought of the possibilities of unselfish service, they nevertheless are capable of much training. They love music, and many can sing well, but they have no songs. Those who can read enjoy reading, but they have no books. Eloquent and convincing preachers often come from the ranks of those who, before their conversion, had never attempted a public speech. We have had many converts who could neither read nor write. To develop out of this material a Scriptural eldership, a board of deacons, and competent evangelists and pastors, is no easy task. To train a congregation from its first convert, groping in the twilight of better things, to a mighty host, instructed, experienced, disciplined, and with a vision of the possibilities and purposes of Christ's kingdom, is splendid to think about but difficult to do.

Then, too, the development of the Christian graces on the part of our growing babes in Christ is a thing eminently to be desired, but intensely perplexing to work out. The Apostle Paul tells us that "The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, envyings, murders, drunkenness, revelings, hatred, variance, emulations, wrath, strife, seditions, heresies, and such like, of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God." Now the most of our converts have been doing one or more of "such things" with all due regularity. For example, virtue is not unknown, but experience has proven to us that it is ordinarily held in light esteem by great masses of the people. Their idols may not be as hideous as those used in India or China, but they are adored

and honored just the same, and prayers to saints are offered on any and all occasions. The people are not wholly given to strife, but the Christian doctrine of a common brotherhood has not yet dawned upon many. Drunkenness is not the rule, but there is no conscience against drinking. For any and every excuse, and often without excuse, falsehood takes the place of truth. But with all these failings, they are both lovable and teachable. The difficulties and problems of the task before us force us in upon ourselves for self-examination, caution, and resolution. The work is not ours but God's, and He who said "Go ye into all the world," said also, "Lo, I am with you always;" so we are not alone. We are laborers together with God and co-laborers with Him who said, "My Father worketh hitherto and I work."

Laoag, P. I.

### A PHILIPINO OF MERIT.

LESLIE WOLFE.

The name and worth of our Brother Emiliano Quihano, of Manila, Philippine Islands, should be more widely known. He is a sample of what missionary work can accomplish. He was scarcely in his teens



EMILIANO QUIHANO, MANILA.

when the sound of Dewey's guns broke swift on his ears. Most eagerly he improved the educational opportunities offered freely to even the humblest by the American Government, rapidly acquiring a splendid knowledge of English as well as completing a course with the degree of



A. B. in one of the colleges of Manila. Brother Quihano was converted in the early days of our missionary work in Manila. He began preaching almost immediately, and from that time to the present has given the Church his best service. For more than five years he has preached on Sundays at the Central Church, from which service he has rarely ever been absent. For several years he has served as superintendent of the Sunday school at the same place. He has always given his serv-

World's Convention to meet in Manila four years later. Brother Quihano was one of the moving spirits in this convention, and received a deserved recognition in being elected president of the Sunday School Union for the coming year.

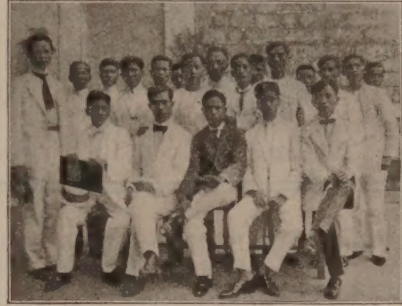
Manila, P. I.



Young Evangelists, Philippine Islands.

ice freely. His position with the Government has enabled him to preach the gospel as did Paul, without being a burden to any one. Aside from his other work, he has done much general reading and studying. After studying law two years he decided to defer the completion of his law course till he had finished the course in our Bible training-school here. He with another will graduate this year as the first to complete the course in our Manila Bible school. In the work of revising the Tagalog New Testament last year he performed conspicuous service, and was chosen by the Bible Society to go to Japan, where the printing was done, to read the proof on the new translation.

The first regular convention of the Philippine Sunday School Union met in Manila last month (February, 1912). Delegates were present from different parts of the archipelago. A good program was rendered, and enthusiasm ran high. Among other things the convention decided to send a delegate to the World's Sunday School Convention at Zurich, in July of next year, and to instruct the delegate sent, to invite on behalf of the Philippine convention the



Evangelistic Students, Manila, P. I.

#### A LETTER FROM LESLIE WOLFE.

Our evangelistic work continues to prosper. During the month of March we baptized twenty-six in this city. Seven baptisms have been reported from the Tagalog Provinces. But all the places have not yet been heard from. We close our school here March 30th. Two men graduated from our Bible School. The prospects for the next school year, which begins in June, are good. I have the promise that several second and third year high school students will attend daily classes, but live outside.

It is imperative that we get better school facilities for Manila as soon as possible

*Manila, P. I., April, 3, 1912.*

#### JAPAN.

MARY RIOCH.

Mr. Frank Otsuka and wife have been blessed with another boy baby.

Fred E. Hagin, Toyko, says his house will be completed in the near future. He and his family will be glad to get out of their small Japanese house. He and his family have been patient about this better house

Dan and Fanny (Hagin) went to Fukushima with Miss Rose Johnson to spend a week and help relieve the shock of Miss Johnson's return to the place of her lonely weeks of intense suffering. She probably never will have complete use of her foot, but it is much better than the doctor's thought it ever could be.



MISS MARY RIOCH.



MISS ROSE JOHNSON.



MRS. HAGIN.

Mrs. Myrtle E. Hagin, Toyko, writes: "We have enjoyed a visit from Miss Annette Newcomer. This finishes her visit to the different mission fields around the world. She has been a great inspiration and help to us."

It may be of interest to the many friends of Miss Okumi Sato, to know that she was married in our home a few weeks ago. She being the head of her family, retains her name Sato, according to Japanese custom, and her husband, Mr. Amano, becomes Mr. Sato. While she is not permanently settled, any friends wishing to write to her may address her letters in care of any missionary on the Japan field, and it will reach *Mrs. Okumi Sato*. She is very seldom without work among the mission families of the various mission bodies. Every one loves her, and has perfect confidence in her ability as a nurse. I should state that not according to Japanese custom, this is a *love* match, and that Mr. Amano is a very fine Christian man.

Last Sunday morning we had rather an exceptional service. For some months back some six or eight Korean soldier students have been attending our morning service. On becoming interested in what they heard they have also visited the pastor for private instruction. Last Sunday four of them confessed their faith in Christ, and put him on in baptism. A Korean pastor working among his nationals here was invited to come to the service. He gave them an earnest talk and prayed to God for them. Though we could not understand a word, yet his voice and manner was so pleading and earnest that our hearts burned within us, and we too had our faith strengthened. They are fine young men. May they be found in Him to the very end of life's long journey!

## TIBET.

### THE WHITE STRIFE.

DR. A. L. SHELTON, MISSIONARY TO BATANG, TIBET.

The roof of the world. The abomination of desolation. The dumping ground of creation. These are some of the phrases used by different individuals and people in speaking of Tibet. That dependency of China situated to the north of India and to the west of China, hemmed in by great mountain ranges, the peaks of which have been white for ages with snows that never melt; these people have held themselves aloof from all Europeans; more than content to be let alone.

Their country is poor, being so high above sea level—not on an average less than 12,000 to 14,000 feet—that it is only in the valleys that wheat and barley can be grown.

The life they live is so hard that the weaklings die in infancy—a survival of the fittest—as a consequence they are a strong mountain people; the women said to be fewer than the men, giving rise to polyandry—one woman having several husbands, usually brothers.

They live the year round on Tsamba, parched barley meal, and butter tea, the nomadic part of the population trading butter and wool for barley to their neighbors, the farmers, who live in the valleys.

They dispose of their dead by feeding them to the vultures, burning, throwing in the river, and burying. The order of precedence being as above. They believe that the sooner the body is disintegrated the sooner the spirit can be reborn.

The government till recently has been a theocracy, the priests being also the temporal rulers. The Dalai Lama, *Cham Gou Rim bo chi*,—blessed savior being his title



among the Tibetans,—has been the head of the State as well as the pope of Buddhism. Since Col. Younghusband's expedition in 1905, however, the Chinese have taken possession of the Temporal Government to the best of their ability, and the Dalai Lama is an exile in India, being afraid to go back to Lassa, the capital. Lassa means the place of the gods.

The Tibetans owe their alphabet to India, from whom they obtained it modified to suit their convenience together with the sacred writings of Buddha. They are all, or nearly so, Buddhists; but this is so contaminated with their own Bön religion, which they had previously, and the old phallic worship and demonology that Buddha himself would never recognize it.

In one temple containing some 1,200 paintings, over 900 were obscene. It is interesting to note that they believe in evolution. They say that in ages past there lived in the Himalaya Mountains a she-devil; that a monkey came up from the plains of Hindustan and mated with her, and that the Tibetans are the offspring of this union.

So great a part of the population is priests—said to be one in every seven—that they are a great tax on the people by whom they are supported. Every family is supposed to furnish at least one son for the priesthood.

Tibet is hard to govern, and being poor is not greatly desired by any nation; but its position geographically gives it an importance politically it could not otherwise have.

Its great mountains form a natural barrier on the northern frontier of India. It is a protection to China's back door also. Russia, always ready to extend her possessions, would welcome to her allegiance this keystone in the arch of Asia.

Missionaries have for years been longing to take the gospel to these people who do not want it, but who need it so badly.

The Moravians have for fifty years been waiting on the Indian frontier, but so far have never been able to gain admittance, but they have not been idle, and to their zeal in this difficult position we are indebted for the complete New Testament in Tibetan as well as Genesis, Exodus and the Psalms from the Old. Miss Annie Taylor also labored on the southern border, and later with the band of young men she brought out on the Chinese border as well. Dr. Rijnhart and her husband also desired to give these people the gospel; and the price that Dr. Rijnhart paid bears witness to her devotion, her baby a victim to the

great altitudes, her husband murdered; yet after her escape and return to America, she returned to begin anew with new workers the assault on this lost and most obstinate stronghold of Satan. Her life, also, was a part of the price. Dr. Loftis was one more payment in the price of their redemption. But the work is going on, far better than ever before; several natives have already owned their allegiance to the world's Savior, and the opposition is fast breaking away. New workers are going out.

The missionaries are allowed where they never were before.\* The march of the gospel will not be stayed. Civilization is coming. The telegraph and postoffice have already reached Lassa. A few more years and railways, mines, a better life, churches and schools, and the last gem among all the nations will have been added to the diadem of our Lord and Savior Jesus Christ. Then will Tibet have reserved the white stripe which represents her in the flag of the Chinese Republic.

## AFRICA.

### A CHEERING WORD FROM AFRICA.

A. F. HENSEY.

We have just chosen elders and deacons, terly conferences, and are to baptize quite a number of people to-morrow. The Lord has blessed the work in a larger degree than in former years, and we expect to make a good report this year.

We have just chosen elders and deacons and they are entering into the responsibility of their duties in a way which makes our hearts very glad. The elders are to preside to-morrow at the Lord's Table, and will assist in baptizing. They will be a great help to me now that I am left alone, where we ought to have at least four more.

Mr. and Mrs. Moon left on furlough after staying about two months overtime. They go to a well-deserved rest.

We baptized 65 to-day.

*Bolenge, Africa, March 24th.*

### AFRICAN NOTES.

A. F. HENSEY.

Words can not express how wide open the hearts of the people are to us these days, nor how powerless we are to meet the appeals which come to us. Unable to leave the stations ourselves, we are crowding the evangelistic work of the native preachers. Just before we left Bolenge on this trip to Monieka we sent out from there 99 evan-

gelists, and just now from Monieka 105 more, making 204 from these two churches.

Mr. and Mrs. Moon, Miss Eck, Mrs. Hensley, and I have just spent a week at Monieka. The work there is in a critical condition, and we were all tired out with the conference, so left Bolenge in charge of some of the Christians for the time. That which makes the situation so critical at Monieka is that the State has finally given us the right to locate there, and the fact that we are unable so to do has lost us the confidence of the natives, and even of some of the church. Last Sunday, Mr. Moon and I baptized twenty-five there, but left with heavy

hearts, when we knew how hard it will be for us to attempt to accomplish anything there now until missionaries are sent out for it.

Leaving Monieka, we stopped for a short time at the headquarters of the S. A. B., the great trading company of this region. The director, always cordial, was even more so this time, but was very insistent that we keep our promise to them and locate a doctor at Monieka. They have fifty-two stations and more than one hundred agents, and are starting more posts all the time. Their medical work should almost support a physician there. Besides, there are a number of smaller companies, as well as many government posts, in that region.

	<h2 style="text-align: center;">BOOK NOTICES</h2>	

A GLIMPSE OF THE HEART OF CHINA.  
By Edward C. Perkins. Fleming H. Revell Co., 50 cents.

A sweet little story of a visit to Dr. Mary Stone's Hospital and mission work in Central China. This intimate description of the daily work and service of a devoted medical missionary is both entertaining and instructive. Dr. Mary Stone is a Chinese Christian physician of rare talent. She lives a busy, consecrated, and service-filled life in the Yangtse valley in China.

OTHER SHEEP. By Harold Begbie. The George H. Doran Co., New York.

This is a splendid volume by the author of "Twice-Born Men." Mr. Begbie has described in this book the remarkable regeneration of a number of

natives in India as he told of the conversion of men from the slum life in London in his "Twice-Born Men." The volume especially describes the work of the Salvation Army in India, with whose chief he traveled. Mr. Begbie sees one type of mission work in this journey with the Salvation Army leader, and he offers considerable criticism of other forms of mission service which seem rather immature and hasty. He seems to minimize the more regular and established results of other mission workers while unduly exalting the peculiar type of work he was particularly studying. However, the book is strong and convincing. His portrayal of the power of the gospel over the native heathen life is a convincing apologetic for mission work. The book bears the literary charm of Mr. Begbie's other works.